by Validivar





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A collection of aphorisms designed to uplift and inspire each day of the year



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Our friends are selected by the virtues which we attribute to them. In such persons we see loyalty, understanding, dependability, and camaraderie. To them from whom I have derived encouragement and inspiration I have dedicated this book.

**VALIDIVAR** 

# The Rosicrucian Library

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Write for complete catalogue.)

#### Preface

Whisperings of Self are the intuitive impressions received by a great mystic philosopher, Ralph M. Lewis, who in this

work writes under the pen name of Validivar.

Known to Rosicrucians throughout the world as the head of that renowned mystic fraternity, Ralph Lewis has also received acclaim in the literary world as an author of books and articles on psychology, mysticism, metaphysics, and philosophy.

The aphorisms in this collection have appeared singly in copies of the Rosicrucian Digest over a period of forty years, and comprise insights into all areas of human experience—justice, war and peace, ethics, morals, mar-

riage, family, work, leisure, and countless others.

The words chosen succinctly describe the pattern of the universe. They tell of the hows, whens, wheres, and whys of existence. More than that, they serve as guides to show man the way to fulfillment—as guardians to ward off the ills that might beset him.

Ralph Lewis' frank and direct style provides much food for thought in each brief impression. A reader develops the habit of using a thought for a day, and there are more

than two hundred from which to choose.

These are truly personal guides to daily living, and we hope that they will serve you well.

ARTHUR C. PIEPENBRINK





The moral motivation for goodness on the part of man is both biological and psychological. It is the desire for the harmony of one's own being with his surroundings.



Study is the conscious effort to learn; the pleasure to be gained is a secondary motive.

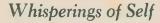


There can never be a paradise populated with men of low intent and little restraint.



A thing has intrinsic value if its essence is in demand because of its essential contribution to some human purpose.







The strong are those who show compassion for the weak, for they are able to resist the vanity of their strength.



Tolerance is an attitude which preserves individualism without jeopardizing the welfare of a whole people.



Tolerance is the recognition of the right of others to any actions or expressions of thought which are not contrary to what a whole people conceive as their welfare.



The past is an image of what men once thought and did. It becomes an incentive to try and emulate it or rise above it.





Public decency is the attempt to preserve that evolved aspect of self to which man has laboriously attained.

Any condition that always occurs in relation to a phenomenon is a law.

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Homely philosophy is an appeal to popular opinion rather than a challenge to individual reason.

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The human's five senses are the result of his organic dependence upon those characteristics of reality we call motion, mass, and attraction.





When writing or speaking, be informative. No one likes to chew on chaff.

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A virtue is a self-disciplinary action by which a certain standard of behavior is attained.

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Frustration arises from infringement of unrelated ideas upon one another preventing the satisfactory culmination of any single one.

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Superstitions are the assumption of causes. They are substitutes for unknown causes or the attempt to invoke those that do not exist.





If solely by his own reasoning one can arrive at the same conclusions as the great thinkers before him, he should find encouragement in his pursuits; for it is only the limits of his own mind which may prevent him from surpassing them. No man is inherently great. It is only the exercise of those powers which are his that makes him so. A Socrates and an Aristotle were not destined to be; they became such.



Rosicrucianism is not a particular subject but rather the furtherance of the spirit and application of knowledge.



Reason is a blade that grows dull if not whetted with thought.





The ideal of the true society must be to so monitor the powers and faculties of men that each may realize the wholeness of his being.



If philosophy is the love of wisdom, then science is the love of coherence.



The good in life should be a human creation in relation to events, not a search for a latent, inherent good in nature or the world.



It is better to think and occasionally be found wrong than to be always right because you are a follower of another.





Human relations is the study of mankind with the purpose of revealing and removing the basic causes of conflict among men.



The inconsistency of the television audience is that it finds satisfaction for hours in idly watching a portrayal of the active lives of others.



We are rich only when we do not want more than we have, regardless of how little that may be.



We live by what we know not by what may be so.





In general, God is the ultimate of the individual's conception of supreme power, initial cause, and moral perfection.



No man is free whose mind is not like a door with a double-acting hinge swinging outward to release his own ideas and inward to receive the worthy thoughts of others.



Inferiority is not a virtue by which all that exceeds it is to be protested as a vice.



The challenge to almost all philosophers has been: We are and the world appears to be, yet if one alone is real, why the other? If both are real, how may they be conceived as one?





A miracle is a perceived effect of an unperceived cause.



If we know all there is and the laws thereof, there is still the mystery of the cause.

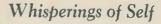


Human progress continues only so long as the human concept can exceed attainment.



The struggle for freedom is the primitive and eternal fight of human will against necessity, natural and social, which imposes itself upon man.







The higher form of society, which we call civilization, really begins with a growing self-consciousness and the attempt to have it discipline the whole of human behavior.



The vocative and written word can be dynamic. It is a force, once released, not easily controlled. Therefore, nothing should be more carefully selected than our words



The greatest thoughts are simply expressed, for their simplicity is evidence of their clarity.



Something can only be an ideal by comparison with something else whose context stands as inferior.





Arrogance is an increased consciousness of power accompanied by a decreased conscience,



Perhaps most of our dissatisfaction with life comes from the fact that our pursuits of happiness are too numerous. Each thing sought in itself seems crystal clear in the joy it will afford. But collectively, they detract from each other and diminish our enthusiasm for any one of them like an assortment of art treasures heaped high.



Never hire a friend, but be friendly to those you hire.



What have we learned from war? How to fear the next one even more!





A life is lived in a moment of ecstasy.



Perfect knowledge is that which for the moment is irrefutable by anyone and about which you entertain no doubt.



Reason as knowledge excels perception because it always concerns itself with first principles, causes—either of the past or the future. Perception is limited to effects, no matter how causal they may appear to be.



Rights are privileges which men grant each other in mutual respect of human dignity.





In their relations in the state, men should be honest, not alone because of moral edict but because, if they are not, they strike at the existence of society upon which they depend for greater personal expression.



The principal human fault which gives rise to evil is to see things outside their true relationship.



Science began when man no longer presumed to know the connections between objects but first had to demonstrate their existence objectively.





There are no personal ends in life that can exceed health of the body and peace of mind for the self.



The law of self-preservation is the exercise of self—the furtherance of self in all of its aspects. If we did not further self, there would be no further self.



It is not death but a forceful separation from life that most men fear.



A mission in life is a purpose toward which the individual conceives that all his powers and functions should be directed.





Good is the content of whatever men call happiness.

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A thing does not exist unless it has meaning, for identity depends upon the significance of experience. The understanding derived from experience corresponds to reality.

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Suspicion is an intangible but nefarious film that insulates human minds one from the other.



Most of the particulars or ends which men pursue in life in the hope of finding peace of mind, though often by some other term, actually impede or destroy their own capacity to attain peace.





One awakens the soul not by being ignorant of evil but only by calling on his inner qualities to sustain him from known temptations.



Referring to destruction in nature is man's way of saving that nature has opposed his sense of values.



The thinker is the one who uses what he collects in the way of experience.



There is a kind of general goodness which seems to youth to exist in the newness of all experience. Therefore, youth can afford to expend itself, to take chances, to make mistakes because of the resiliency of its spirit.





True education is the intentional acquisition of knowledge through guided experience. It has as its objective not just the development of a particular skill but, as well, the cultivation of the mental faculties. By means of it, one comes to exercise his creative powers thereby preserving his intellectual freedom and individuality.



There is no wound so severe as that of a ruptured ego and none that heals more slowly.



It's not the quantity but the quality of reading that stimulates thought.



Nothing is God, and yet God is everything.





The most discouraging thing in life is the approach toward the unfinished end. This, perhaps more than any other thing, prompts the hope in a hereafter or future life.



An intuitive truth is one that satisfies the emotional as well as the reasoning self. Intuitive truths are those which are simply arrived at and appear inspirational. Because they seem to flash into consciousness, rather than being arrived at, they allay suspicion that they may have suffered in the process of reasoning.



Knowing is realizing that a thing is, but understanding is knowing what that thing is.





Man is not by Cosmic intent but by Cosmic necessity; within the necessity of the Cosmic's nature there arise such complexities, of which man is one.



Wisdom is the cultivating of the ability to discern the effects of applied knowledge. The wise man has been able to combine experience into a pattern of action whose effects are propitious.



The liberal mind is one that has not established an unwarranted allegiance to inherited and untried concepts.





The logical premise underlying any moral system should be that which is best for the most—at the time.



The most difficult art to cultivate: getting along with what you have.



Only those who fear the truth lie.



Figuratively, we may change the color of the glasses through which we peer out at cosmic reality, but we will always be conferring an illusionary quality upon it as a result of such glasses.





There is no mystery greater than nature and no adventure greater than its solution.



In effect, law is the enforcement of a stipulated practice or principle which the governing power of society wishes to perpetuate.



It is not true that just positive thought alone is power. All thought is power! It is the application of that power which we normally call positive or negative.



An accident is a natural event that occurs without intent.





You can take everything away from a man but his thoughts.



In theory, conscience may be explained as the subconscious desire to live sympathetically and cooperatively with one's fellows. This is accomplished by establishing some ground, some behavior, to represent such feelings.



The only way to enjoy a rest is to work for it.



Let us remember that prejudice is not the conclusion of reason, for it never offers a rational explanation for its objections.





A democratic nation is one in which individuals create a political instrument to preserve the just exercise of their separate powers.



One must not stop progress, but first it must be determined whether a change is progress.



How can a man who does not think be free? Only a thinker makes a true choice. All others are bound to the influence of suggestion, either subtle or direct.



True luxury is the extravagance of possessions.





The beautiful is that harmony of things and conditions which is pleasurable to one or more of the senses of man.



Man may be divine in essence, but he is still an animal in substance.



It is far easier to arouse the ire of a man than to appeal to his reason. Until there is a transition in this condition of human nature, we may expect society to display passion more often than wisdom in attempting solutions to its problems.



The fulfillment of desire creates obligation.





The spirit of nationalism is the spirit of security for the resources and interests of the group of which the individual is a part. It is loyalty to self-interest on a collective scale.



In the mysteries of the universe are the glories men attribute to their gods,



Human dignity is the particular status that mankind believes it has attained in its physical, mental, and moral development. To retain this dignity requires self-discipline.



Mysticism is an inner conviction born of subtle feeling.



The behavior of conscience, the form which it objectively assumes, is the result of experience in human relations, customs, and inherited traditions.



The best of tradition is, after all, but static, an intermediate resting place between a lesser state and one yet to be attained.



Those who live should ask themselves: "What are you doing here?" Within their answer will be bared their whole philosophy of life.



He who entertains a new avenue of thought is a metaphysician. He who demonstrates it is a scientist.





The only supreme right among men in society is the collective power they assign it by their unfettered wills, their own volition.



Strict conformity in society is basically repetitious conduct. It rarely contributes anything of importance to the culture of the period.



Destiny is a fabric of events woven on the loom of time.



Continuity of space corresponds to continuity of duration in time. If space has existence that is infinite, then its duration, or time, is likewise infinite. Something cannot be without likewise being an event.





Philosophy is the organization of human experience so as to better serve the individual's life.



Many an authoritative opinion is but an educated conjecture.



#### Why Time Seems Shorter with Age

In youth, the consciousness is crowded with many new experiences which hold the attention. The duration of the succession of experiences thus seems drawn out.

With age, many experiences each day and week have become repetitious. They have little demand upon our attention. The succession of experiences, therefore, seems less, and the duration or time shorter.



To state the obvious is not a declaration of knowledge.





There is nothing greater in life than a wholesome happiness, but it has to be created. It is not to be found, nor is it a caprice of the mere act of living.



It is always easier to coast than pull, but one is downhill; the other is the upward climb.



A truly progressive civilization is one that cultivates the character as well as the environment of man.



The greatest philosophers have recognized the relative value of the *scientific* approach to knowledge.

The greatest scientists have evolved a philosophy from their study of phenomena.





The greater the number of things one possesses, the greater is his responsibility for them.



Considerable of today's crime is the result of the urge of the ego to cast aside the cloak of obscurity that has descended upon it. It is a negative struggle to prevent a submersion of the self.



Doing anything in a habitual and ceremonial way that will perpetuate a desired ideal and emotional feeling is a ritual.



Responsibility is a *response* to a conceived value. This response is an obligation to preserve the value.





The earth is one great table at which we must all learn to sit and share its bounty. The world is too small to further divide among diversified political states.



Resistance makes persistance. The strength of will is in its power of opposition.

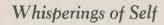


Habits are born out of experience and tradition. Experience is a product of time and circumstance. What one period and event makes plausible or practical today may not be so tomorrow.



Many moral systems have inherited the obsolescence of the religion from which they emerged.







He who interrupts my thoughts, interrupts my life.



Society must preserve the dignity of personal thought and action within the bounds of common security.



The Cosmic is universal and infinite in its manifestation, but it is individual and finite in human experience and conception.



Man is a dependent element of nature but independent as to his conception of her. His freedom, thus, lies solely in the view he chooses to take of this relationship.





Will is in the mind's creation of a desire, a mental urge which motivates one to act in accordance with it.



Intuition consists of an unconscious reorganization of our existing ideas into an order of greater clarity.



Religion is a series of customs and beliefs intended to bring us into conformity with a supreme supernatural power.



Soul is our conception of the indwelling aspects of self. Personality is our expression of that conception in thought and deed.





Orthodoxy is an evil to be found alike in religion and science.



Men are united by the fact of religious experience, not by their collective interpretation of it.



If a religion must control the political and physical force of the state to maintain its supremacy, it admits its lack of human appeal.



Each religion is a mystical experience had by its founder, out of which grows the creed it expounds.



Prejudice: a dislike without reasonable provocation.





Many men take an excursion from their faith only to return to it at the end of life like a weary traveler coming home.



Practical Christian living is nothing more than the natural development of satisfactory human relations. This finds its equivalent in any highly developed moral order.



It is not that in which man immures his conception of God that matters, but what the ideal of God causes to occur within man



The most golden treasures of life are its beautiful memories.





The right is only such if it provides justice.



It can be positively declared that the decadence of a civilization begins when the effort to obtain the necessities of life is diminished to a minimum, and there is no corresponding effort to attain moral idealism.



The labors involved in complex living are far in excess of the pleasures extracted therefrom.



Everything is both cause and effect. It is an *effect* of a past cause. But it is likewise a *cause* of the effect that will emerge from it in the future.

There is, therefore, neither an absolute cause nor effect. They both arise as a notion from our perception of any particular cycle of change.





Philosophy theorizes on the probable unity of the universe. Science tries to prove the existence of such unity by revealing interlocking laws and phenomena. Mysticism, however, provides the actual experience of unity through such states as Cosmic Consciousness.



No man can be honest in his convictions who has not first explored the possibility of an opposite view.



To do an honest work well is to earn a satisfaction.



Each lends the color of his understanding to his surroundings.





Consciousness is a state which an organism undergoes as the result of stimuli acting upon it. It may be likened to the motion of an object, which is a form of change through which the object passes as the result of forces acting upon it. Therefore, consciousness is neither a tangible nor intangible substance.



That which all men need is no man's property.



As science explains the nature of our existence, philosophy relates the purpose of that existence, and mysticism provides the spirit of it.





For most men, all human endeavor falls into three divisions: that which is commonplace and appears comprehensible; that which, like the sciences, is mysterious but by custom is acceptable; that which is mysterious but, being uncommon, is damned.



The isolationist is always one who is never conscious of his dependence upon others outside the narrow sphere in which he has placed himself.

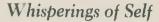


Conscience, or the moral sense, is the way in which we regard the relation of self to our environment.



There is no more deadly venom than that which flows from the slanderous pen.







If good is a reality, it must be experienced. Therefore, no man sins who knows not the good, but every man sins who *refuses* to know the good. Thus, the greatest sin of all is *willful ignorance*.



If one pursues the knowledge that he loves, he makes love of knowledge his real end. One with such an end in view never intentionally misuses the power of his knowledge. It is the prudent use of knowledge that constitutes wisdom.



It is easier to discourse upon what man is *not* than on what he is. In all that he differs—that is not all that he is.





The mystic is most suited by his teachings and beliefs to contribute to the expansion of moral behavior. He causes his conduct to become a compulsion from within, a response to self, rather than a social or legal enforcement.



Most superstitions would pass if we took the trouble to find a reason for our beliefs.



The more man, through science, extends the physical universe, that is, reveals heretofore unrevealed reality, the more he comes to realize that he must alter his concepts of the relationship of divinity to matter.





What is commonly known as moral behavior is the human attempt to pursue such a course of mental and physical conduct as will induce or arouse feeling sympathetic to the realization had of the inner self.



All men have the same destination in life—happiness. But there is no agreement on the road to take to it.



Aspiration is the desire to attain what the mind conceives would be the most satisfying experience!



Each man should so live that he is worthy of life and his work worthy of him.





The human consciousness is "the organizer of the universe." That aspect of being which is comprehensible to the mind appears as order.



Moral perfection in its highest state is the ultimate equivalence of personality and soul.



The pseudo-mystic smirks at other men's struggles with the problems of existence, while he retires into a self-created atmosphere of smug sanctity. He implies that neglect of the world means spiritual supremacy.



Resoluteness without reason is folly.





Philosophy is an intelligent approach to life.



One should be neither elated nor grieved over the present. The present is so fleeting that the causes of either sentiment are past when their effects are realized. Therefore, just say of what you experience, "It is well."



If a thing is neither good nor bad, it is devoid of inherent purpose. The effects that follow from it are by necessity and not by intent.

Nature is neither good nor bad. The good of living, therefore, consists in adapting ourselves to those effects we prefer.





Happiness is hard to acquire and easy to lose if it consists of many things.



The essence of good speaking: Have something to say, and say it.



The more money a man has, the more he has to find a usefulness for; since most men are selfish, it soon satisfies their elemental wants. Then comes the disquieting realization that the only lasting happiness money provides is in spending it on others.





It is far easier to resort to the pages of a book than to ideas of the mind. Consequently, there are more readers than thinkers.



Every incident should be worthy of the moment in which it exists.



Anyone who recommends giving up intellectual, cultural, or spiritual ground gained because it is hoary with age is bereft of reason.



A peaceful life is the intelligent evaluation of what is good in existence and the obtaining of it, for that brings satisfaction as lasting as our days.





The recitation of a confession is the recitation of a lesson learned.

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The real value of self-assurance is the spirit of determination it arouses.

•

A fool's paradise is one in which peace rests upon ignorance of the future moment.



Many men and women live so unintelligently and with such abandon that they are forever contracting mental and physical pains, which eventually cause them to see the end of life and happiness as nothing more or less than a freedom from their particular distemper.





The moral structure is but one fabric. Any contamination of it makes the whole imperfect. He who lies is also a thief, for has he not stolen another's trust in his words?



Most men take a problem, not to themselves, not into the chambers of their own minds, but to the first directory of persons whom they can consult.



Something which has merit only because it stands alone has no merit at all when with other things.



Starved thought is often found in an overfed body.





Radicalism is an oblique departure from a line of thought or action. Radicalism is dynamic and opportunistic. It forcefully grasps at the immediate time and circumstances to gain its objective. Radicalism is not tolerant of obstructive ideas. The intent of true radicalism is constructive even though revolutionary in its nature.



It's not how long you live but the satisfaction you derive from life that makes it worthwhile.



Happiness is an extract from the compound of living, but the compound is an intelligent formula of ordered thinking and doing. It is not a chance combination of events.





The greatest illusion of existence is the attempt to explain it.



Take away my reason for living and you may as well take my life, for the latter is worthless without the former.



Procrastination is a disease of the will.



If we refute all our illusions, there remains no world in which to exist.



The mystery of the Absolute: No man knows it, nor will ever know it, but illumination comes to those who seek to know it.





What men term freedom is the right of one man to exercise his will as against another.



What you think constitutes happiness can be the cause of unhappiness.



Each people finds a kind of spiritual satisfaction in the behavior they have been conditioned to accept. This becomes their moral values.



Faith is reliance upon the *implied* quality of things and conditions.



The objective expression of morality represents the diversity of human intellect and experience.





Moral discernment is instinctively relating to ourselves the results of our contemplated acts toward others.



Cosmic Consciousness is the consciousness of spiritual causes as distinguished from the consciousness of phenomenal effects.



The only value of tradition to society is that it affords a platform to stand upon while reaching for something higher. If it becomes a weight which prevents the individual from rising, it has outlived its usefulness.



No matter what else, we can be daily grateful we have been put in touch with knowledge, for its source is inexhaustible.





A proof of character is humility when confronted with praise.



Wisdom is the possession of no man, yet it can be had by all men.



We are rich in worldly attainments and poor in inner comprehension and self-discipline. This kind of economy makes for moral bankruptcy.



Prejudice is the poisoner of reason and the assassinator of justice.



Consciousness is the motion of the force of life as form is the motion of matter.





Faith is a presumption of the nature of something. It is the unquestioned acceptance of appearances of things, whether words or objects.



Belief is a conclusion without the verification of experience. In the absence of any knowledge contrary to them, beliefs are the most positive factors of our thinking, for they represent the sum of our reasoning.



The test of intelligence is a crisis.



Worthy accomplishments can provide memory with a pleasure that counters the lessening satisfaction of age.





Thought is an act of volition; it is the deliberate forming of ideas. Whereas instinct drives, thought selects.



To live is no unique state, nor is it a particular credit to man. However, to make life a radiance that illuminates the human understanding is most worthy of man.



Matter moves man, but it does so without volition, for there is no will in matter. The movement of matter is only by the necessity of its nature. Therefore, the elements of matter should not be the master of man.



The care for things of pleasure can become a burden.





Human nature, like fruit, is ripened by time. Only then is its true flavor apparent.



Behind every purpose is the assumed need for a physical or mental or emotional satisfaction that was thought to be had by a certain pursuit, as a form of action.



The emotions are what give value to life. Reason and judgment help in deciding the value.



Whoever copies, always follows.





Man pays homage to his god not in numbers of his kind but in the perfection of the individual.



No god is false if it be the product of a free conscience and spiritual impulse.



It is the duty of the philosopher to speculate on possibilities which are not yet confirmable by science. The philosopher is to conceive channels of investigation and observation, the direction of which science shall take.



Space is perception without form.

Extension is the extent of the character of substance and of space.

Time is the duration of the period of consciousness.





#### Clock and Time

Even if we know how the clock works, have a mastery of its mechanism, why does it do so? In the case of the clock there is purpose; the why is to tell time. Assuming that the universe is not purposeful and man only is, then it is philosophy and idealism that must provide the why, the purpose. Can a mechanism be appreciated without a purpose?



Find some degree of happiness each day, for life gives no assurance that it may be attained at a future time.



The importance of a behavioral code as a life value is the conscious direction in life it provides man. It makes man not a fatalist, but rather a potential master of his fate.





We do not believe we are because it sounds plausible that we are, or because someone gives us a reason for self. We conceive self, the ego, because of certain irrefutable impressions we have.



Everyone has character—it constitutes the sum total of our volitional behavior under all circumstances and to the demands which are made upon us.



To mean something to somebody is one of the greatest satisfactions in life.



Happiness is not an ingredient of the cosmic substance. It is a state of mind arising from the conscious adjustment each makes to the reality of his personal existence



The mystic never departs from his intimate experience. It is part of his being. He alone must evaluate it.

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Nature will remain chaotic to us if we do nothing but create a series of little circles around certain groups of laws.

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The mystical consciousness permits us to be completely immersed periodically in the sea of infinity instead of just wading in it objectively as most of us do.



To know is to form a thought image about an experience; it is to establish an understanding of what is realized in consciousness.





The Divine is realized through the ever-changing mentality and consciousness of man.



The more dominant emotional and psychic attributes of the person constitute the structure of his personality.



We do not always have to do what we like to do, but we should try to like what we have to do.



What the mind conceives, man will eventually achieve.



The will always seeks good—it is the desire for a particular satisfaction. That to man is good, of a kind.





Educated men must be more than textbooks, or computers, or single volumes of knowledge. They must, in all their learning, think of themselves as being an integrated part of mankind. Their knowledge and personal success must contribute to society.



Business can be corrupt not because it is business but because of the ethics in its application—or the lack of same brought to bear in connection with it.



Men have tried so hard to know what cannot be known and, in doing so, have discovered what can be known.



Abstract thought provides knowledge beyond the scope of objective experience.





To one who sees clearly the shadows of the past and the substance of the present, the future is not concealed.



Choice is selection according to preference. We never choose against our own nature physically, intellectually, or emotionally. Consequently, how free is our choice?



Keep your own counsel. If freely offered it may fall on deaf ears and closed minds. Your experience and judgment have greater value when asked for.



The nature of self is only mysterious to the extent that our ignorance of its full capabilities makes it so.



Indecency in connection with sex can only be a retrogression from whatever standard of moral restraint has first been associated with it.

6

Tolerance is the extending to others the rights you demand for yourself.

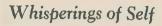
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The love of life should not be in terms of profligacy but in the excellence of its development and expression.



To be brave one must have first feared, for bravery is the mastery of fear.







Civilization is a complex of things and conditions created by man to provide for his physical demands and to express his preferred mental and emotional states.

•

How ignorant is he who knows all but not himself.

0

Men show concern for health when it fails them; when it serves them, they neglect it.

6

In predicting a future, man reveals his concept of the present. He sees in the future the fulfillment of ideals that transcend prevailing limitations, or calamitous effects that follow from faulty natural or human causes.





Generosity is a sharing of pleasure. But real charity is always accompanied by a willing sacrifice.



An admission of ignorance is the first step toward acquiring knowledge.



What are the fears of death? Are they the loss of loves, family, friends, possessions and fame, or of an unknown crammed with the varieties of uncertainty extolled by religion and philosophy? Only the living can grieve, for in death there is naught to sorrow about.



Being a free thinker does not mean being a mental rambler.





The person who puts rational restraint upon his acts with relation to other humans is ultimately protecting his own rights and expression of self.

0

Perception provides through experience the fundamental substance of thought; reason and imagination compound them into an infinity of ideas.

•

The world is as good as man sees it and goodness is only as man values it.



It is knowledge that points what we do not know.





An actor in a role can change in appearance and mannerism. However, he has not changed his consciousness of self. A thousand persons may look alike but each realizes their difference.



Education does not necessarily make for profundity of thought. Intelligence, observation, meditation, and reason do.



If there is no God image which is acceptable to all men alike, then no man's image of God is wrong.



Fate is but a combination of circumstances, the natural causes of which are unknown to man.





Where one works exclusively for self-interest, he cannot by so doing avoid working against the necessary interests of others.



There is nothing which can exist outside of that which is, and whatever is is part of the all that is.



What is man, without knowing what he is-nothing.



As an organ the stomach is relatively large but its capacity is finite; the mind is relatively small but its capacity is infinite: Thus we may overeat but never overthink.





To youth is the future; to age is the fruit of experience.



Life is the Great Initiation—a crossing of the threshold from non-existence to self-realization. Its rites consist of the vicissitudes of life, each with its symbolic value. Ultimate attainment is the integrating of the total experience into an order of personal understanding and meaning.



What will money buy when it has destroyed all things of worth in obtaining it?



Tolerance is recognizing the right of others to a difference of expression.





There is more to life than told in the pages of books.



A thing cannot be considered as other than perfect in itself if there is nothing else by which it can be compared.



Order is but an accepted persistence of an act or arrangement.



The mystical experience provides the pulse of the Absolute, if not its anatomy.



The inevitability of time: it quickens the attributes of youth and dulls the faculties of the aged.





Familiarity may not breed contempt, but your worthy thoughts and actions are assured a greater recognition by those of a less close association.



It is not what a thing may be but what man may understand it to be that is the truth to him.



The personal attribute of life is consciousness. Without it, life is but a mechanistic process.



Who knows the first cause of all? We can only conceive it as we feel it.



Soul is not a thing. It is an experience; an experience for which man ever gropes for words to express it.





Like a light in the dark of a dismal night, let your self stand out as glowing, warm, and welcome.



It has been said that the only good is "The desire to do good." This is so because such a good is not expressed in the diverse terms of individual values.



Rare knowledge, like gold, must be dug for, but in scholarly tomes, not soil!



Whenever morality is ineffective, conscience is inhibited, the right becomes only that which serves the personal self.





There is ever the struggle of the human mind to find its place in the whole of reality.



There is a parallel *infinity* between vastness and minuteness. Reduction results in a seeming nothing, but such is of the same *infinity* as vastness. Since there is no permanency of form, the ultimate of evolution or devolution is *infinity*.

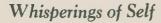


We may not respect all the beliefs of others, but we should respect their right to have them.



All study reveals a personal vacuum, which knowledge alone can fill.







There are two universal concepts of the Cosmos. One is that the Cosmos is the result of a primary cause, and that it has an ultimate or final purpose.

The other concept postulates the Cosmos as self-existent and having an all-inclusive oneness.

The first notion arises from attributing humanlike qualities to the Cosmos.

The second notion is more abstract; it endeavors to have the Cosmos transcend any parallelism with human attributes.

### •

### Is the Greater Universe Both Finite and Infinite?

If the universe is the totality of all there is, then it is finite by the limiting quality of its own nature. The universe is also infinite because its nature has no beginning or end in time. The space of the universe is infinite because there is naught but its own nature to bound it. If the universe contracts and expands, then proportionately so does all else contained within it. Therefore, in either state, contraction or expansion, space would remain relatively the same.



### Religion and Science

Religion is now a dependence upon supernatural powers to provide what at the moment is beyond human accomplishment. Religion has made the mistake of attempting to explain how a god acts. Human experience

has too often proved such theories false.

To survive, religion must always represent an idealism yet to be attained. If religion shall keep its god an indeterminable cause which continually remains behind all that comes to the fore of human understanding, then it shall never be breached by any science or exposed as a

misconception.

Man and his world are a series of causes and effects more infinite than the inquiries of the human mind. It is futile to define a first cause behind the whole, because the whole is its own cause. Unless the human mind can encompass the whole, it cannot presume to know the cause. The whole cause will ever remain supreme, never dethroned by discovery but exalted by it.

Make a man realize that the extent of the universe will ever exceed an expanding human intelligence, and you will inculcate within even the rankest materialist a re-

ligious reverence of existence.

Religion must take its god out of the realm of ideas and things, and make of him the inscrutable whole. Learning and knowledge can thus become reverend tools for building a religion which shall correspondingly grow with man's enlightenment.



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## Whisperings of Self

### About a Sheet of Paper

There is something so awesome about a crisp, white sheet of writing paper as it lies before you. It has a virtue of its own in its freshness and freedom from blemish. It dares you to alter its appearance with strange little characters, lines, and curlicues. As you look upon its unmarred surface, you feel as one gazing into a mirror. Anything may become reflected there. Out of its depths may arise great aspiration, towering ideals, images of glory that may move men's souls to nobler deeds, each word framed against the pearly background like a gem, and the whole a rare jewel.

But again, the labor completed, the marks are often but a hideous reminder of a spoiled material and a futile effort. At times one looks back upon the tracings before him wishing he had never advanced so far. Ahead of him is yet a great expanse of open, white smoothness. It has lost its appeal and has become but a taunt. To begin again is to wander back through a labyrinth of thoughts that mock your pride. As one poises his pen above the sheet, he feels not unlike a knight upon bold adventure. He hopes that upon his return the paper may fly from the masthead of his vanity and herald him as a craftsman of words and not a despoiler of the virginity of a white sheet of paper!





### My Friends

No man has a greater host of friends than I. Of an evening, some will take me on high adventure. Through icy blasts and over frozen regions we will journey. I will be numb with cold, and my eyes will ache from the unrelenting glare of sun on eternal white. Then again, on occasion, in torrid lands we will travel, each cutting and hacking his way through the green hell, as savage eyes peer out at us from the dismal darkness of the shadows.

Some of these companions of mine, of a night, will choose to leave the confines of this earth. With them I will vault into space. They stop at the moon, push their way through its moribund canyons, and thence they swirl and dance with the nebulae as I breathlessly keep pace. Never a night the same. Others of this host lead me into the past to silently witness sacred ceremonies of the ancients. We dine with Caesar. We fight in the legions of Alexander the Great, or we tarry awhile to listen to the deathless words of the sages who are gathered in the shadows of the Parthenon.

My life is ever a full one, for my friends are full of spirit. Their resourcefulness is the capacity of all human thought and endeavor. These friends are ever near. Their escapades, lives, and sentiments are just within the reach of my extended arm, for these friends are the treasured books upon my shelves. At attention they stand, a legion of personalities waiting to leap at my desire and serve my every mood and interest.



### **Explanatory**

### THE ROSICRUCIAN ORDER

ANTICIPATING questions which may be asked by the readers of this book, the publishers wish to announce that there is but one universal Rosicrucian Order existing in the world today, united in its various jurisdictions, and having one Supreme Council in accordance with the original plan of the ancient Rosicrucian manifestoes. The Rosicrucian Order is not a religious or sectarian society.

This international organization retains the ancient traditions, teachings, principles, and practical helpfulness of the Brotherhood as founded centuries ago. It is known as the Ancient Mystical Order Rosae Crucis, which name, for popular use, is abbreviated into AMORC. The Headquarters of the Worldwide Jurisdiction (The Americas, Australasia, Europe, Africa, and Asia) are located at San

Jose, California.

Those interested in knowing more of the history and present-day helpful offerings of the Rosicrucians may have a *free* copy of the book entitled, *The Mastery of Life*, by sending a definite request to SCRIBE W.O.S., Rosicrucian Park, San Jose, California 95191.

### The Rosicrucian Library

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by Ralph M. Lewis, F.R.C.

This illustrated biography of Harvey Spencer Lewis, Imperator of the Ancient, Mystical Order Rosae Crucis, was written in response to the requests of thousands of members who sought the key to this mystic-philosopher's life mission of rekindling the ancient flame of Wisdom in the Western world. We view his triumphs and tribulations from the viewpoint of those who knew him best.

Recognize, like him, that the present is our moment in Eternity; in it we fulfill our mission.

## MENTAL POISONING THOUGHTS THAT ENSLAVE MINDS

by H. Spencer Lewis, F.R.C. Ph. D.

Must humanity remain at the mercy of evil influences created in the minds of the vicious? Do poisoned thoughts find innocent victims? Use the knowledge this book fearlessly presents as an antidote for such superstitions and their influences.

There is no need to remain helpless even though evil thoughts of envy, hate, and jealousy are aimed to destroy your self-confidence and peace of mind.

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by H. Spencer Lewis, F.R.C., Ph. D.

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## THE BOOK OF JASHER THE SACRED BOOK WITHHELD

What was written in this book of Holy Scripture that caused it to be expunged from the pages of the Bible? To what veiled truths were the prophets of old referring when they cried, "Is it not written in the Book of Jasher?"—Joshua 10:13, "Behold, it is written in the Book of Jasher"—II Samuel 1:18?

Read this photographic reproduction of the text whose rediscovery is credited to Alcuin, sage of Charlemagne's court.

### THE MYSTICAL LIFE OF JESUS

by H. Spencer Lewis, F.R.C., Ph. D.

A full account of Jesus' life, containing the story of his activities in the periods not mentioned in the Gospel accounts, reveals the real Jesus at last.

This book required a visit to Palestine and Egypt to secure verification of the strange facts found in Rosicrucian records. Its revelations, predating the discovery of the Dead Sea Scrolls, show aspects of the Essenes unavailable elsewhere.

This volume contains many mystical symbols (fully explained), photographs, and an unusual portrait of Jesus.

## SEPHER YEZIRAH—A BOOK ON CREATION OR THE JEWISH METAPHYSICS OF REMOTE ANTIQUITY

by Dr. Isidor Kalisch, Translator

The ancient basis for Kabalistic thought is revealed in this outstanding metaphysical essay concerning all creation. It explains the secret name of Jehovah.

Containing both the Hebrew and English texts, its 61 pages have been photolithographed from the 1877 edition. As an added convenience to students of Kabala, it contains a glossary of the original Hebraic words and terms.

## ROSICRUCIAN PRINCIPLES FOR THE HOME AND BUSINESS

by H. Spencer Lewis, F.R.C., Ph. D.

This volume contains the practical application of Rosicrucian teachings to such problems as: ill health, common ailments, how to increase one's income or promote business propositions. It shows not only what to do, but what to avoid, in using metaphysical and mystical principles in starting and bringing into realization new plans and ideas.

Both business organizations and business authorities have

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